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Whether we are to regard many of these peculiarities as discrepancies or with some of the major terminological groupings as criteria of tribal differences, cannot be answered by an appeal to these data alone. In the absence of direct corroborative data, we may be permitted to extend our comparison to the neighboring tribes, and to interpret the systems of the Blackfoot tribes in the light of other relationship systems. Whereas we find that the Ojibwa and Cree distinguish cross-cousins from a group comprised of own brothers and sisters and the children of the speaker's father's brother and mother's sister, the Arapaho and Gros Ventre group all cousins with brothers and sisters. As we have seen, both Blood and Piegan have a dual division of the members of the speaker's generation, resembling the Ojibwa in this classificatory feature, yet certain of the cross-cousins are designated as *geschwister*. Further, our comparative viewpoint is legitimized by a feature common to all of these tribes; regardless of the manner in which cross-cousins are designated, their spouses and their children are classed as though those of the speaker's brothers and sisters.

There remains one other way in which we may regard these apparent discrepancies. Although Morgan gives no evidence that would warrant the supposition, it may be that he has recorded for the several tribes non-corresponding pairs of alternative terms for a given relationship. Such alternative designations, and their relative degrees of use, have been recorded for some of the Siouan tribes. In this connection we note that Uhlenbeck alone records special forms for terms in allocution, which is interesting since vocative and non-vocative forms are found among the Sioux. What effect the use of certain terms as nicknames or terms of endearment may have had in shaping relationship terminology is another point on which our data throw no light.

LESLIE SPIER

NEW YORK CITY

ERRONEOUS INTERPRETATION OF THE "TEARS GREETING"

IN the Sloane collection of the British Museum are preserved some aquarelles representing scenes of Brazilian Indian life. The whole codex bears the title: "Drawings of Indian Dresses, Chinese Buildings," etc.

The first of the above-mentioned aquarelles, on folio 29 of the codex, size 44 by 28 cm., is accompanied by a manuscript note of the chief of the manuscript department saying:

"The ceremony of cutting the arrow of the dead person who has no further use of it."

The picture, however, is a graphic representation of the so-called "tears greeting" of the Brazilian Indians, a very strange custom and, of course, contrary to our feelings.

At the arrival of any stranger, and even of a member of their own family or tribe, he was received by men and women and taken to the hut, where he was offered a hammock to lie or sit upon. Three or more nude women in the position as shown in the pictures (fig. 97) were crying and lamenting all the sorrows and perils the person had, or also had not, during his journey. This ceremony, difficult to understand, took half an hour and often longer. Following the Indian etiquette, the person welcomed or greeted in such a curious way had to keep silent and cover his face with both hands during the whole ceremony, which stopped only at the order of the chief. Then the women brought some food and drink, and the ordinary conversation began just as if nothing singular had happened.



FIG. 96.

The picture (fig. 96) is one of the oldest known graphic representations¹ of this custom; and it was published for the first time in 1578 in John Lery's "*Histoire d'un Voyage fait en la terre dv Bresil, avtremment dit Amerique*" (Génève) in "*Revista do Instit. Archeol. e Geograph. Pernambucano*." Rodolpho R. Schuller "*A saudação lacrimosa erroneamente interpretada*" in "*Revista Americana*" Anno IV Outubro a Dezembro. Nums. 10 a 12. Rio de Janeiro, 1913, pp. 161-163.

The second aquarelle of the mentioned manuscript collection bears a note as follows: "Indians of Brasile lamenting their dead friend lying in a Cotton hamac."

It is needless to explain, that this picture also represents the "tears greeting" and it was published for the first time by Andres Thevet in his "*Les Singvlaritez de la France Antarctique*," Paris, 1558, p. 85 v.

This is the first known graphic representation of that strange custom. In both pictures is represented the "tears greeting" as it was used among the Tupinamba, a sub-tribe of the great Tupi-guarani family of Eastern Brazil.

¹ Reproduced also by Alfredo de Carvalho, *A saudação lacrimosa*, Perucunbuco, Recife, 1906.

The most characteristic feature of the picture (fig. 97) is the feather ornament on the back side of the Indian in the lower left corner. This ornament by itself would reveal to what linguistic and ethnological stock of Brazil these Indians belong.

Such an ostrich feather ornament, as far as I know, in former times in Eastern Brazil only used by the southern and eastern Tupi-guarani.¹



FIG. 97.

The knife on a string hanging down on the back side of the same Indian reminds one of that small one carried in the same way by Caxinawa, Kunibo Caxibo and other tribes of the Pano-arua stock of the River Ucayali basin in Eastern Peru and adjoining regions of Brazil.²

RUDOLPH SCHULLER

CHICAGO, ILLINOIS

¹ See the "Brasilianus" fol. 36 of "Omnium fere Gentium," etc. Antwerp, Beller, 1572. Boemo, "Omnium Gentium Stores, Leges et Ritvs," etc. Venetijs, MDLXXXII. Cf. Frontispiece of the "Hist. Nat. Brasiliae," etc. Amsterdam, 1658.

² For references see: Toão Capistrano de Abreu, "Ratxa huni kui" (The Nice Language). Rio de Janeiro, 1913, II edition, complete.